A True ACCOUNT of the

BEHAVIOUR

OF

Thomas Randal,

Who was Executed at

STONE-BRIDGE,

For Killing the *QUAKER*,

On *Wednesday* the 29th of this Instant *January* 169⅝.

30. Jan. 169⅞.

On the Lord's Day, *after the Condemnation of the Criminals, the* Ordinary *Preacht on this Text*, viz.

PSAL. xc. Verſ. 11.

Who knows the power of thy Anger?

The Doctrinal Obſervation.

THO God's Anger be infinite in it ſelf, and be the Declarations of his juſt diſpleaſure againſt Sin and Sinners, yet it is no otherwiſe feared, than as it works upon Mens Hearts, to amend the miſcarriages of their Lives, and as it forms them to Reverential ſincere Obedience to his ſacred Laws.

In treating of this Obſervation, I ſhall ſhew theſe Particulars.

1. What is Anger properly in God.

2. In what reſpects God's Anger is declared in the Severity of it.

3. How Mens Preſumption declares it ſelf, in provoking God's Anger againſt themſelves.

4. What is the difference 'twixt ſhaviſh Conſternations at the penal effects of God's Anger, which vaniſh without any Impreſſion of Reformation, and the genuine Fear of holy Perſons.

5. From the whole Diſcourſe, I ſhall ſet down ſome Rules and Motives to the Condemned, how they may not fall under the ſtroke of God's Severity.

Firſt. What is Anger in God? It is not an Impotent Paſſion, as in Men, but an holy, well regulated Declaration of his Hatred againſt Sins in the juſt puniſhment of Sinners. This is without any diſturbance of his Eſſential Bleſſedneſs, in the ſerene Injoyment of himſelf, and without any Injuriouſneſs towards Men.

2*ly*. Tho God be infinitely arm'd with Power to deſtroy Sinners, yet he ſtirs not up his whole diſpleaſure, till Sinners deſpiſe the Riches of his Mercy and Goodneſs, deſign'd to lead them to Repentance and Amendment.

Men by hardning their Hearts in an obſtinate Courſe of Sinning, fit themſelves for eternal Deſtruction.

Thus final wilful Inpenitency lifts up its Head above all other Impieties, triumphing as it were over the Mercy and Goodneſs of God.

Such know not the Power of his Anger, who by an inſenſible Security plung their Souls in ſenſual Pleaſures, till God's Juſtice ſuſpend all Tenderneſs, and Triumph in their Deſtruction.

Second Head.

God's Anger in the Severity of it is declared in three Reſpects,

1. In wounding the Conſciences of the moſt inſolent audacious Sinners, when they moſt bleſs themſelves in their Impieties, as preſuming that they ſhall defeat the ſtroke of Vindictive Juſtice.

2. In puniſhing Sin with Sin, with Blindneſs of Mind, Hardneſs of Heart, deſperate Obſtupifaction in the Conſcience.

This is not only an aſſuring Pledge of Eternal Torments, but the ſaddeſt Anticipation of them, as Sealing up inpenitent Sinners to the day of Wrath.

3. By puniſhing Sinners beyond the Grave, in ſubjecting them under an infinite and eternal weight of Wrath, ever coming and abiding, as the Curſe on all incorrigible Sinners: The Hell of Hell being the perfect Conſummation of their Wickedneſs.

Yet theſe dreadful effects of Divine Anger, tho infinite in it ſelf, and eternal in thoſe Puniſhments which it inflicts, makes little or no Impreſſion on Mens Minds, Hearts, and Converſations, to awaken them to Repentance and Reformation.

Third Head.

How Mens Preſumption declares it ſelf, in provoking Gods Anger againſt themſelves.

O conſider the Power of God's Anger in time, leſt he tear you in pieces, and there be none to deliver you.

The ſtouteſt Sinners have neither power nor fortitude of Mind to bear up under, much leſs to grapple with the wrathful Indignation of the Almighty.

What is this? It is not only God's Anger breaking forth into a flame of Wrath, but the utter loathing and Abhoring of the perverſe Sinner, in the utter Rejection of him, ſo as to leave him juſtly to himſelf in filling up the meaſure of his Iniquities, till he be ripe for Deſtruction.

Is it any wonder, if the utmoſt ſeverity of the Lord, take hold on ſuch, who ſtrengthen themſelves in their Wickedneſs, yet are Impudent and Shameleſs, in ſporting with thoſe very Thunderbolts, which ſtrike others dead, as Monuments of God's fiery Indignation? who is able to abide the day of the Lord's Wrath? Yet Preſumptuous Sinners treaſure it up, as if they were covetous to intaile Damnation on themſelves. Let ſuch conſider, that Holy Perſons dread the excellency of God's purity, when he comes to Search and Try the moſt innocent paſſages of their Lives; to refine them in their Converſations. Here argue thus: What Fearfulneſs will ſurprize all Hypocrites, to whom the juſt Lord arm'd with Fury, will not be a refining, but a conſuming Fire; in the utmoſt Efforts of his vindictive Wrath to all eternity.

Fourth Head.

I ſhall to undeceive Hypocrites, ſtate the difference 'twixt ſlaviſh Conſternations, at the penal effects of God's Anger, which vaniſh without any Impreſſion of Reformation, and the genuine fear of holy Perſons.

1. A true Penitent is troubled at the very remembrance of God's Holineſs, as being vile in his own account, when he is moſt exact in his Obedience.

2*ly*. He grieves for the leaſt Offence of God, even when he hath ſealed his Pardon, and is pacified towards him.

3*ly*. The true fear of God, is a ſettled Reverential Obſervance of him, which over-rules a Saint to a perfect hatred of the leaſt Sin; it maintains an holy ſtrict Diſcipline, in mortifying the inordinate Luſtings of the Heart.

4*ly*. A real Penitent cannot enjoy himſelf with any Peace of Mind, unleſs he devote himſelf to ſerve the Lord in a Reverential Love of him, for his Divine Excellency and Perfections: Thus the true fear of the Lord flows from Love, and is guarded by an holy humble Tenderneſs, not to diſpleaſe God by the leaſt Remiſneſs in any Circumſtance of his Duty.

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The Conclusion was thus directed to the Condemned.

You have heard, how God Arms his Justice with Severity against Sin and Sinners.

Yet wilful Sinners, bid the God of Mercy depart from them, they desire not the knowledge of his ways: These are alway grievous to them; they mock at his fear, and harden their Hearts against him: But are they strong enough to conflict with Omnipotency, to escape God's Vengeance is impossible, and to bear it is intolerable.

The Anger of a Man may be appeased, but when God's long-suffering is abused, by turning the offers of Grace into prodigious excesses in sinning; what Ransom can mitigate God's Wrath, or rescue the Sinner from that Destruction, which he hath wilfully brought upon himself.

Would you be fortified against the King of Terrors, beg of God that he would unite your Hearts to fear his Holiness, rather than the penal effects of Sin: such a fear of God would quite disarm Death of its sting.

It would turn it against it self, making Death to be swallowed up in a victorious Triumph.

Repent that you have not feared to sin against God's Mercy and Goodness, which should have prevailed on you, to the Reformation of your Hearts and Lives.

Thus you will not be over fond to have your Lives spared, but will encounter Death with an holy Courage.

Having apart in the first Resurrection, as dead to the love of sin, and being quickned by the Spirit of Sanctification, to heavenly Qualifications; you shall under the sharpest Agonies of dying, triumph over them, yea, you shall trample under your Feet all the Powers of Hell, as exalted to Thrones of Glory in Celestial Blessedness, through all the Ages of Eternity.

I proceed to give an Account of Three Condemned Criminals, at the Sessions in the Old Baily, *on* Saturday *the 18th of this Instant* January.

I Preacht twice on the Lord's Day, yet *Randal* was very insensible of his barbarous Crime, and did not attend to the Sermons nor Prayers, with any Relenting.

On the *Munday* I visited him, and another Criminal Condemn'd with him, both were far from any serious Behaviour in my Praying with them.

On *Tuesday* I visited them, another Minister assisting me, he endeavour'd to make *Randal* sensible of Murthering Mr. *Levens*, yet he utterly deny'd it, and affirm'd that he knew nothing of it.

On *Wednesday* in the Afternoon, I took him aside, and for a considerable time endeavour'd to perswade him, no longer Atheistically to deny the Crime; but he stood out in the denial of it, whereupon I read to him, what was sworn against him at his Tryal, and that the Jury was fully convinced in their Consciences that he was guilty, which they declared, when they gave their Verdict. He reply'd, *That he did not matter that, being clear in his own Conscience.* Then I told him, that he obstructed any Rational Hopes of his Salvation, and that all Persons who read the Book of Tryals, whom I met with, believ'd him to be guilty.

I pray'd, that God would work him to a free and full acknowledgment of his Crime, and grant him Repentance for it. Yet he deny'd it, and said, *That he was resolved to do so at the time of his Death.* I told him of a Person who Murther'd his Wife, and deny'd it several times at the place of Execution, wishing Damnation on himself, if he knew any thing of it. After I had pray'd thrice, that God would perswade him to declare the Truth; I told him, If I went out of the Cart any more, he would be presently Executed, and then he could not be Saved, dying in his Atheistical Impenitency. At last he call'd me back, and said, *I Murthered my Wife with a Pistol, and shot her in the Head; but let not the People know it.* I said, your self shall declare, that you Murthered her. Then he said, *All you that behold me, pray for me, that God would Pardon my great Provocation of him, in denying my Crime against my Conscience; for had I dy'd with a Lye in my Mouth, I had been damned.* This Account somewhat startled *Randal*, and altred his Countenance; then I pray'd again, that God would not leave him to dye in so barbarous a Crime, but to confess it, and to Repent of his former Obstinacy. After this, he said not any word by way of reply: Then I told him, that he ought to consider of whatsoever I had said, and I hoped that he would confess the Crime before he dy'd. He said, that he had lived in much Sinning, but would not acknowledge any particular.

II. *Richard Tarrant*, alias *Skinney Dick*, Aged 20 Years or thereabout: Condemned for Picking the Pocket of Mr. *John Knight*, and taking from him a Watch, value Nine Pounds; he deny'd it, but Mr. *Knight* was very positive in his Evidence; and the Jury found him guilty. He had been an old Offender, and deny'd not that formerly he was guilty of such an Offence.

Tarrant liv'd with his Father in the Country, and kept him to Comb Wool. But he was not Obedient to his Father, as he ought; so he left him some years since. And he led an idle Life, which he said laid him open to sinful Courses, such as Sabbath-breaking, omitting of Prayer, that he was guilty of Swearing, and wisht sometimes in his Passion Damnation to others. He relented that he had not served God; but now he prays that God would make him sensible of all his Sins, for said he, *Christ affirms, that for every idle Word, we must give an account in the day of Judgment; and the least Sin will damn a Man without Repentance.*

III. *Anne Walters*, Condemned for Picking the Pocket of one *Richard Clark*, taking from him two Guineas, and 20 Shillings in Mony numbred. Two Guineas and six Shillings were found in her Mouth, which Mr. *Clark* said was his Mony, whereupon the Jury brought her in guilty.

She did not utterly deny the Fact. She confest that her Life had been bad, as to Sabbath-breaking, and not regarding to pray that God would keep her from Sinning. She was known to have been an ill Liver, and could not call any body to her Reputation at her Tryal. She was little sensible of the state of her Soul, as to the future Judgment of God.

On *Wednesday* the 29th of *January*; *Thomas Randal*, who killed *Roger Levens* the Quaker, was put into a Cart and conveyed by the Deceased's Door at *White-Chappel*, and from thence to the Place of his Execution at *Stone-bridge* by *Kingsland*, where he is to hang in Irons, on a Gibbet, till his Body be consumed. He did confess that he was at the *Marshalsea* with *Lock* and *Green*, but denied that he never spoke any such Words, that he did kill the *Quaker*: He acknowledged that he did say to the Serjeant when he was Taken, that he was a Dead Man, and that he had been a very wicked Sinner, and had been Guilty of all manner of Sins in general; (except that of Murder) He owned a Burglary that he committed at *Linton*, near *Saffron-Walden* in *Essex*; but would not confess any of his Accomplices. He said that *Hunt* and he had been in many Robberies. The Worthy Sheriffs did exhort him with Spiritual Council, that he should make an Ingenious Confession, and not to persist in his Obstinacy, and Dye with a Lye in his Mouth, but to have regard to his precious Soul; it wrought nothing upon him, his Heart being so hardened, he would not discover any thing of the Murder; nor any of the Persons that was with him at that time; but hoped that he had done his Work with God-Almighty. Then Mr. Ordinary pressed him, and told him that Confession was the first step to Repentance; and without that he could hardly make his Peace with God; but it did avail nothing with him, he still persisting in the same, till the Cart Drew away; He was turned off.

This is all the Account I can give of this Sessions.

Dated January 29. Sam. Smith, *Ordinary.*

LONDON: Printed for *E. Mallet*, near *Fleet-Bridge*, 169½.